CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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THE CHRISTIAN SECRETARY.
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REMARKS OF A. MACLAY ON THE BIBLE CAUSE.

Concluded from our last.

It was objected by one of the secretaries, *that our versions were sectarian.* This on the part of the Baptists, was solemnly denied. They stated that no version could be sectarian which was faithful to the original, and unless, therefore, God had given us a sectarian Bible, our versions were not sectarian.

Again it was urged, *that other denominations could not use our versions.* The Baptists replied, that in regard to this matter there could be little or no difficulty. The Roman Catholics can use our versions. In their Catechism, sanctioned at the Council of Trent, they say that 'immersion, pouring, or sprinkling, is valid baptism.' They mention immersion first, as having the preference.

The Episcopalians can use our versions; for, whatever may be their practice, they enjoin to the present in their Rubric, 'Immersion, except in cases of weakness or sickness."

The Dutch church can use our versions, for they translate baptizo in their Bibles by a word which means *to dip*, and in heir directory for worship they enjoin that the subject for baptism 'shall be dipped into water or be sprinkled.' They give the preference to *dip* by mentioning it first, and as corresponding with their own translation of the word in their Bibles. The Methodists can use our version, for it is well known that from the commencement of their career to the present day, they immerse or sprinkle at the option of the candidate; and John Wesley, their founder, says, that baptizo means to immerse. Quakers can use our versions, for the principal writers of that denomination declare that the word means to immerse, and that sprinkling is not baptism at all. The Presbyterians, it is true, will find some difficulty, for they enjoin sprinkling exclusively; but if they are as equally divided now as when they adopted their confession of faith in 1643, we have one half of them in our favor; and if the other half can conscientiously say, that baptizo *does not* mean to immerse, they are at liberty to give their own explanations, being responsible to God for their statements. The Greek Church, in all its branches, can use our versions, for they declare that the word means to immerse, and can mean nothing else; and their practice from the apostolic day to the present has been immersion. The Greeks are certainly more competent judges of the meaning of their own language than foreigners; and the ancient Greek word, baptizo, is retained in the modern Greek Testament, wherever it applies to the ordinance of baptism.

Again it was said by our opponents, *you are inconsistent with yourselves, in using the English version where the word is transferred, and yet ordering y ur missionaries to translate it.* We felt the force of this objection, but replied that we had no hand in making our English version. It was made for us by Episcopalians, and though we consider it in the main an excellent version, yet we believe that great injustice has been done to the truth of God, by concealing the true meaning of baptism from the unlearned, who are the mass of community. But the day may come, and perhaps is not distant, when the Baptist denomination will give a version in the English language, wherein the word will be faithfully translated to immerse, and thus give "the truth, the whole truth, and nothing but the truth;" that the unlearned as well as the learned may know the will of God and their duty.

The Baptists stated, that you have aided in the circulation of the Seneca version, made by a Pedopabtist in which the word baptizo is translated *to sprinkle*. You have published Dr. Morrison's translation in which, instead of *baptize*, he has it, "I perform a watering ceremony upon you! Or, as Mr. Abel says he has it, "I make a wash upon you!!" He might as well have translated it, "I roast a goose upon you!!!" You have voted $1000 to circulate the Russian and Sclavonian versions, in which baptizo is neither translated nor transferred, but thrown out of the Bible altogether, and its place supplied by the word *"to cross!"* so that Matthew iii. 11, reads, "I indeed *cross* you with water unto repentance!". Verses 13, 14, &c.—"Then cometh Jesus from Galilee to Jordan unto John, to be *crossed* of him. But John forbade him, saying, I have need to be *crossed* of thee, and comest thou to me, * * * And Jesus when he was *crossed* went up straightway out of the water! Mark xvi. 16, "He that believeth and is *crossed* shall be saved." John iii. 23, "And John also was *crossing* in Enon, near to Salim, because there was much water there; and they came and were *crossed!!!*" Luke xi. 30, "And when the Pharisee saw it, he marvelled that he had not first *crossed* himself before dinner!!" We told them that they had published Roman Catholic versions containing all the dogmas of Popery. For instance, the Spanish version, in which the word *repentance* is displaced by the human invention, "do penance!" I once requested an intelligent Spaniard who visited me in my study, to give me the true meaning of the word substituted for repentance in the Spanish Bible. He replied, "it means to eat no breakfast—very little dinner—no tea; not lie in the bed but on the floor, and whip yourself! whip yourself!! whip yourself!!!" You are willing to aid in publishing these *crossing* versions and these *whipping* versions, but you are unwilling to circulate those versions of ours whose only fault you allow, is that the word baptize is translated immerse, or, perhaps, because they were translated by baptists!

If you pass these resolutions, we said, you will exclude us, it is true, but we will not be alone, for you will thereby cut off more than one half of the Protestant versions in Christendom, which are translated precisely on the same principles of our versions, so far as baptism is concerned.—In every ancient oriental version, baptizo is translated by a word signifying to immerse. The old Syriac, or Peshito version, which was made as early as the beginning of the second century, and in the very country where the apostles lived and wrote, and which is allowed to be one of the most accurate translations of the New Testament extant, renders baptizo *amad*, which all authors who know any thing about it say, means to immerse. The Assyrian or Ethiopic version, also very ancient, translates in the same way. The ancient Armenian version, made at the close of the fourth or the beginning of the fifth century, renders baptize, *immerse*. In the Coptic version, supposed to be made in the second century, it reads to *immerse*. The version in the dialect of Upper Egypt called the Sahadic version, made in the beginning of the second century, renders the word in a similar manner. The same is true of other eastern versions, some not so ancient as the above, and others quite modern, such as the Amharic, modern Armenian, Georgian, Arabic, Persian, Turkish, Tartar, &c. in all which the word baptizo is translated by a word equivalent to immerse. Of the Western Protest ant, versions, whenever the word is not transferred, or omitted as in the Russian, baptizo is translated, *to immerse, to dip;* as in the Gothic, the German, the German-Swiss, Jewish-German, Belgian, Danish, Swedish, Welsh, &c. If you exclude our versions, said the Baptists, you must exclude these also; for we have not sinned more than they.

They felt the force of these remarks, and accordingly modified their resolution by an amendment, and it now says:—"it is inexpedient to grant aid to any version of the Scriptures, unless conformed in its principles to the English version in common use, *at least so far that we may use them consistently in our communities, and our schools.*" This wss a dernier resort to help them out of a dilemma, by enabling them to circulate versions in which baptizo was rendered immerse. They have now only to say, we can consistently use Luther's translation in our communities and schools, and straightway it becomes expedient to circulate it, and yet in that version baptizo is translated to dip! So they can say, and so they do say of all the versions made by the Pedobaptists who translate the word as we do, and yet they re-refuse to circulate our versions because they could not consistently use them unless we conf rm them in principle to the English version in common use! It is quite expedient to circulate, and they can use quite consistently, versions made by Pedobaptists which inculcate immersion, but it is quite inexpedient to circulate, and it would be very inconsistent in them to use in their communities and schools, similar versions made by Baptists! We told them that this was departing from original principles, which were to circulate among other nations, as much as possible, the Scriptures in *the most faithful versions that could be procured.* What more faithful version, we asked, have you in Burmese, than Judson's? or the Bengalee than Yates'? You have none; and by what constitutional principle then, can you refuse to circulate them?

But in vain did we remonstrate, argue, and entreat. They had the numbers on their side, and they passed the resolution by a large majority! Thus cut off from all possibility of participation in their funds on consistent principles—our versions condemned, or at least a publication of them refused peremptorily, while others of similar principles were extensively circulated by the society, we made our last appeal to their justice. We told them, that the Baptists had liberally contributed to the funds of the Bible Society—that they had ever been its warm friends, and they doubtless thought that their versions would be circulated, especially when they were acknowledged to be the most faithful versions in the language of the people among whom they were to be circulated. Two of our brethren have bequeathed you $45,000, and the Baptists have contributed at least $150,000 to your funds, which you cannot believe they would have done, had they supposed for a moment that you would deny aid in circulating such versions as Carey's, Judson's, Yates', Marshman's, &c., and that you would choose to see the almost countless millions of inhabitants, for whom those devoted men of God so arduously labored, deprived of the sacred Scriptures, of all knowledge of the true God, rather than aid in the publications of versions among them in which baptizo is faithfully translated! All we ask of you then, said we, is, that since the partnership is dissolved, you grant us a fair proportion of the dividends. We have long acted together. Our money was thrown into common stock. We hoped to have derived equal benefit with you from it. We joined with you believing this would be the case. You have heretofore aided us; you now refuse to do so; you have introduced other principles than existed in the original compact, and according to all mercantile usage, and to every notion of justice, we are entitled to our portion of the stock in trade. If we choose hereafter to join with you on your new principles, we can do so; if not, and we find it for our interest not to do so, we can set up for ourselves. This proposition, so evidently founded in ustice and in right, was likewise rejected!!! We protested against their proceedings, and wished to enter our protest upon their records; they refused to admit it and treated it with contempt!

We were now driven to the alternative of either abandoning the American Bible Society, or abandoning our principles—of abandoning truth. We could not hesitate long as to which of these courses to adopt—*we abandoned the American Bible Society.* The question now arose, Shall the Baptists desert their missionaries, and neglect to aid them in the important work of giving the Word of God to the nations, or adopt a system of operations themselves? On this subject the action of the Baptists was prompt and worthy of them. They immediately formed THE AMERICAN AND FOREIGN BIBLE SOCIETY, the object of which is to give the sacred Scriptures to the nations in *the most faithful versions which can be procured* In a large proportion of the heathen world, such versions, I have shown you, are now ready to be circulated, and the Baptists must do it, or the work will not be done at all.—Those versions have already been circulated to some extent, and they have awakened a spirit of enquiry among the deluded worshippers of stocks and stones. The perishing millions of idolatrous Asia must look more especially to the Baptists for the sacred Scriptures. To us the oracles of God in many of their languages are committed. Our Pedobaptist friends have no translations equal to ours in Asia. They have asked of us the liberty of publishing Yates' version by transferring the word baptize. Our society is yet in its infancy. Its beginning has been auspicious. I have just seen the first quarterly report of the society, and it appears that there have been already paid into the treasury $13,3?7,56; of this sum, $2500 have been appropriated for the publication of Yates' Bengalee version, and $5000 to the Baptist General Convention of the United States, to assist in publishing the translation made by our beloved Judson and others of our devoted missionaries. A great and noble enterprize is, therefore, presented to you—to illuminate the dark portions of the earth by the light of God's Word. Its rays of livid light have already penetrated the profound midnight of superstition and idolatry. The laborers of the Lord are already in the field. Judson, Wade, Kincaid, and others are there, prepared to diffuse the bright intelligence which the Bible alone can give. They are in a strange and foreign land, truly *pilgrims in the earth;* and it is to their christian friends in this country they must look for assistance to enable them to print Bibles for the vast multitude of idolaters that surround them. It is a great work, but it is the Lord's, and will be accomplished. He has sustained and blessed it hitherto, and we are well assured from the indications which are daily received, that he will not forsake it now.

Such are the objects and such the claims of the society, whose agent I am. They appeal to your prayers, to your sympathies, and to your liberality. And may God dispose us all to enter with singleness of heart upon the work he has assigned us as stewards in his house; and may he so bless our endeavors as humble and unworthy instruments in his hand for the spread of the Gospel, that the heathen may speedily become his inheritance indeed, and the utmost parts of the earth his possession.

From the Morning Star.

LETTER FROM MRS. NOYES.

CUTTACK, Sept. 21, 1836.

To the Freewill Baptist Board of Foreign Missions.

Dear Brethren:

I have for a long time felt anxious to write you, but have been prevented by sickness. Even when able to go about the house the exertion of writing would bring on distressing spasms, which have twice thrown me into severe fever, and therefore I have been obliged to desist. This has been to me a severe trial, for as we are separated from our beloved Christian friends in America, a frequent correspondence is very desirable.

JOURNAL.

Pooree, Aug. 30. Since I have last written I have been called to pass through deeply trying scenes. While Mr. Noyes was at Pooree at the Ruth juttra, I was again attacked with severe spasms which brought on a fever. Found in dear sister Sutton a friend in need. She left her house, came and stayed with me and nursed me well. Mr. Noyes returned before I left my bed, though I was recovering. Two days after I began to set up, he was taken sick with fever and ague. He was very sick for more than a week, but God in great mercy raised him again. My anxiety of mind and great fatigue was too much for my weak frame to bear; my spasms returned with greater violence than ever, and again I was brought low with fever. But God was with me—Jesus was precious—and death was divested of his sting. Soon as I was able, the Doctor advised a removal to this place for change of air, &c.—We left Cuttack, Aug. 19th, by dark—had a very fatiguing and disagreeable journey, as it rained violently all night, and our palankeens were wet through. Arrived the next morn, and found our hacknies just arrived, and our furniture completely wet, so that we had to borrow a bed on which to repose. The first 3 days I suffered severely from spasms; the last continued all night. But I have for several days been free from them.

The European houses here stand upon a large bed of sand near the sea; a short distance from the town. The natives will not permit a European to reside in their *holy city*, as they call Pooree. Last Sabbath we passed upon this desolate sand, and though not permitted to go to the house of God, yet we had a sweet meeting together; nor were we alone, for our Saviour met with us, and blessed our souls.

Sept. 8. Through the mercy of God my health is much improved. This fine sea-breeze has benefitted us all. We have just received a letter from Br. Phillips. He has written us in regard to fixing upon a station soon. This is indeed a critical time with us. Very much depends upon the steps we now take—upon where we fix our station. O that the Lord would direct us by his providence—his word—his Spirit. Mr. Noyes is in favor of the Jellesore country, north part of Orissa. This country contains many large towns, and several thousand inhabitants, without a single missionary. Jellesore and Dantour, two of the towns we felt deeply interested in, are on our journey to Cattuck.—Sister Phillips has just recovered from fever; she was nigh unto death, but God in much mercy has raised her from a bed of sickness.

Sept. 9. Have been into the town to see the celebrated temple of Juggernaut, styled the Lord of the world. It is indeed an imposing sight. There are three large temples, and more than fifty small ones, enclosed by a wall of stone 20 feet high, and nearly 650 feet square. The principal tower is 180 feet high. There are four gates leading to the temple, one on each side of the square. The gates were very splendid, and in their size and form resembled temples. Two of them were opened when we passed. We stopped a moment and looked in, which was all we could do, for none except those who serve in the temple, are permitted to enter. From the glance we had of the inside, should suppose it to be very magnificent. Juggernaut has a very delightful garden within the walls of his enclosure, if we can judge from the tops of the fine trees we saw. This temple and wall has been built 700 years, and is therefore a specimen of the ancient architecture of the heathen; but when we consider it an emblem of the idolatry of this wretched people, our hearts are filled with strong and deep emotions. Outside the walls were standing the three cars of the idols. I could not without sensations of horror, view the ponderous wheels, and reflect that the same kind had crushed to death so many deluded victims of this dreadful superstition. O, when will the time come when this temple and those walls shall be prostrated—when this idolatry shall cease—when the pure and simple worship of Jesus shall take its place? God has promised his Son, the heathen for an inheritance; and if missionaries now are like the apostolic Christians, full of faith and the Holy Ghost, we shall in this generation see thousands converted to God. God is as able and as willing to convert sinners now as he ever will be; and he will hear and answer the prayer of faith. "His arm is not shortened that it cannot save." O God, make us, thy most unworthy servants, the happy instruments of converting hundreds, yea, even thousands of these heathen. May we pray for their salvation NOW—may we labor for their salvation NOW—and may we expect their salvation NOW.

Sept. 11. It is a year ago to day since I left my native town, the much loved home of my childhood and youth, where I have passed many happy years, blessed with the society of affectionate parents, and many dear friends. But I have left them probably FOREVER. But blessed be God that he has given me the happy privilege of coming to this land of idolatry and superstition, in the hope of doing good to these poor blind people who now set in darkness. While looking at the town and temple of Juggernaut to night, I observed a black, heavy cloud directly over it, while all the rest of the sky was clear and serene. Emblem, I thought, of the gross darkness and superstition of its wicked inhabitants. But God is as able to enlighten them, and remove their moral darkness, as to cause the cloud to disappear from the visible horizon.

Sept. 13. In company with Mr. Noyes, have visited the graves of Mr. Bampton, (the first Orissa missionary,) and Br. Sutton's first wife. The first time I have been in a grave yard since I came to India. Dark and mysterious are the ways of Providence. Mrs. Sutton had every qualification for a missionary, but she was not permitted to labor here. In a short time after she came, her happy spirit ascended to the God of Missions, and her mortal remains rest interred beneath the sands of Poree. From her early death may I learn the shortness of life, and the importance of being "diligent in business—fervent in spirit—serving the Lord."

After returning from the graves we took a ride upon the shore near the sea, and observing some monuments of heathen idolatry, we went towards them, and found the place where the heathen widows burned themselves upon the funeral pile of their husbands. Here, probably, thousands of wretched, deluded women have been sacrificed—awful thought. This dreadful work of suicide is now happily stopped. O that all their other cruel and bloody superstitions may also cease, and may these idolaters learn that God, the *true God*, delighteth in mercy, and not in human misery. This place is called by the natives, "The gate of Heaven." It should be called (it has been, I fear,) the gate to hell.

Sept. 14 I have again commenced the study of Oriya, after being interrupted by sickness for many weeks. Have at times felt discouraged, but now my health is so much better that the prospect begins to brighten before me. I long to be perfectly familiar with the language.

Oct. 1. An opportunity to send to Calcutta now, causes me to conclude my letter and journal in haste, so you will excuse errors.—Do remember us and pray for us—remember we are in a strange land—we need your sympathy—your prayers—your hearty co-operation in the great work to which we have devoted our lives, and in which we hope to live and die.—Do write us often and give us the charming news that the missionary spirit is rapidly increasing, and other laborers are preparing soon to join our little band.

Yours, in Christian love,
CLEMENTINA P. NOYES.

From the Religious Telegraph.

IMPORTANT FROM SOUTH AFRICA.

On the 19th ult. we recorded the painful intelligence of the death of Mrs. Wilson, who was called to her rest but a few weeks after the members of the mission at Mosika had reached the place selected as the field of their labors. That affliction has been followed by others. The brethren connected with the mission have suffered from sickness. The field chosen for their missionary efforts *has been converted into a field of war, carnage and death. Their mission at Mosika has been broken up*, and in April last, they were on their way to join the mission at Dingaan. The narrative of these unexpected and afflicting events, is given in the following extract of a letter from the Rev. Dr. Wilson, to Mr. Michael Gretter, of this city.

Grahamstown, South Africa,
April 17th, 1837.

My Dear Uncle:—

* * * * It is now about 8 months since the Lord removed from me my dear wife. I have lost father and mother, but I have suffered no bereavement like this. And my poor motherless little babe, although eight months old when her mother died, seemed sensible that she had lost her best friend.

For weeks after her mother's death, she seemed quite disconsolate, refusing to be comforted, because her mother was not. Indeed her loss and my loss was great; such a dear wife and such a devotod mother had the Lord given us, and of such has he bereaved us.

And this, my dear Uncle, is not the only affliction that it has pleased God to send upon our mission. All the other members of the mission were visited with the same disease with which Jane died, excepting myself. Mrs. Lindley was not so severely attacked as the others. For about three or four months I was physician, cook, and had also to look after the out-door business of the mission; besides this, the care of little Martha was also upon me—with the help of a cradle, and a little native girl about eight years old, I got along with her much better than I expected. We were somewhat assisted by a Hottentot whom we brought from Cape Town. Br. Venable is still in bad health from the consequences of his attack of sickness.

Nor is our tale of sorrow yet ended. Our mission among the people of Moselekatsi, is entirely destroyed, and we are now on our way to join our brethren at Dingaan. In order that you may understand the reason of our leaving, I would premise, that about a year ago, a number of the Dutch farmers becoming dissatisfied with the Government, removed to the northward, far beyond the limits of the Colony, and not very far distant from the country of Moselekatsi. These farmers had numerous flocks of sheep and cattle. Moselekatsi, for the purpose of plundering them of what they possessed, made two attacks upon them. The first attack took place about the 1st of September, 1836, and the second attack about six weeks afterwards. In the first, he succeeded in killing about fifteen of the farmers, including women and children, and in carrying off a large number of sheep and cattle. In the second attack, Moselekatsi sent his whole force against the farmers, who, being apprised of his coming, fortified themselves as well as they could. After a most desperate battle, in which great bravery was displayed on both sides, the people of Moselekatsi again succeeded in carrying off nearly all the flocks of the farmers. In this last battle there was great slaughter

among the Zoolahs. The number of the farmers that were killed, was only a few. This was owing to the Zoolahs not using fire-arms. When the army of the Zoolahs returned, there was nothing but lamentation heard in the land for weeks, on account of those slain in battle. A good many of those with whom we were acquainted, from the neighboring towns, were killed; numbers returned home wounded;—some applied to me for surgical aid. I would state that these attacks of Moselekatsi were unprovoked on the part of the farmers. They had not done, nor do I believe they intended to do him any harm. After these attacks every thing was still for a time. The farmers, in the mean time, had fallen back towards the Colony, where, being reinforced by new emigrants from the colony, they organized an army to retaliate on Moselekatsi, and recover their lost property. Accordingly on the first day of the present year, the army set off for the country of Moselekatsi. On the evening of the 16th of Jan., they arrived in the neighborhood of where he lived, and early next morning they commenced the attack on the unsuspecting natives. Early in the morning I was awakened by the firing of guns; I arose and looked and saw the farmers on horseback, pursuing and shooting the natives, who were flying in every direction. As soon as they had finished the work of destruction at the village near us, the commander rode to the house and assured us that they intended no harm against us or our property, and invited us to leave the country with them, as they thought it would not be safe for us to stay behind. They also added, that they intended to come back after their return home, and to renew the war against Moselekatsi, with a much stronger force. He then left us, and pursued on to destroy other towns. It now became a question with us, what was the path of duty. An army of white people had entered that part of the country where we had settled, and destroyed the people upon whom we expected to operate. These white men had come to our house and treated us kindly and spared our property, while they had destroyed the lives of the natives, and captured all their cattle. There was some reason to fear that Moselekatsi and his people, would no longer regard us as their friends. Even if there had been no reason to think thus, yet it was plain that our field of labor was destroyed; and besides, we had every reason to believe that the farmers would continue their hostilities until they had either destroyed the power of Moselekatsi, or else had driven him far out of his country; so that it was plain that we would have to leave, and we thought that if we did not then leave, but staid behind the army of the farmers, that Moselekatsi would take offence at our wish to leave, and in that case we knew not how he would treat us. The farmers after destroying fourteen or fifteen villages, and capturing about 6000 head of cattle, returned to our house about twelve o'clock. We decided to leave the country under their protection, and at one o'clock, P. M., of the same day, we were in our wagons, leaving our station and all our plans for benefitting that people. I would remark that Moselekatsi lost in that warfare more than a thousand of his best fighting men, and the warfare is not yet terminated. About this time the farmers intend to return with a much larger force, and overrun his county. So that Moselekatsi and his people must either fly far away, or else they will be destroyed. In view of these things, I think we have done right in leaving his country.

This emigration of the farmers from the colony, is going to form a new era in the history of the native tribes beyond the colony. As I said before, we are now on our way to join our brethren at Dingaan. We have our fears that the farmers and Dingaan will come into conflict in a few years. I must now close my letter. Please to write soon. My love to all.

Yours, truly,

A. E. WILSON.

THE RIGHT WAY.

MR. EDITOR,—I make this remark in regard to the Monthly Concert for prayer for the conversion of the world. This is an occasion which should deeply interest every christian heart. I know several individuals who appropriate a stipulated sum as their uniform offering, in connexion with their prayers, on that evening. If any thing detains them from the place of prayer, their offering is still sent, either at the time, or soon after. An instance of the kind has just occured. A note was recieved, —"Not being able to attend concert last evening, as I anticipated,—I take the liberty of sending this bill to you, and ask that you will add it to the last night's collection."

This is the RIGHT WAY. Will not all christians "go and do likewise?" It would do their own character good to act steadily on this principle. It would accelerate the kingdom of Christ in tne earth.—*Essex N. Reg.*

TRUE INDEPENDENCE.

"The man who has seven acres of fertile land, may always retire within the circle of his own productions; he may laugh at the monopolist; and receive his bread from the God of Heaven. No matter how much the seller asks for his niceties; no man is obliged to buy them. Let him store his fine flour if he please, until it is devoured by the rats. I thank heaven that I have two hands and a humble stomach; I can bear coarse food, and woollen: I can retire from flour to Indian meal, and from Indian meal to potatoes, or some *humbler* root."

Withington.

A NOBLE SENTIMENT.—"I look with scorn on the selfish greatness of this world, and with pity on the most gifted and prosperous in the struggle for offices and power; but, I look with reverence on the obscurest man, who suffers for the right, who is true to a good cause."—*Dr. Channing.*

REPORT *of the Missionary Agent, June,* 1837.

Many Baptists in Connecticut have long felt that something more than any thing hitherto proposed or accomplished, must be done, to promote the great interests of the denomination throughout the State, and they firmly believe a course may be pursued, upon which the Great Head of the Church will smile, and which will enlarge, unite, strengthen and beautify the whole of our Zion.

This very important and most interesting subject, was before the Board of the Convention in December last, subsequently to which, during the same month, several brethren in the ministry, associated with the deacons of both churches in Hartford, and a number of their private members, met in the city of Hartford, for the express purpose of looking over the whole ground, and endeavoring to ascertain what God required them to do in this great matter.

The subject as it was presented before different brethren at different times assuming still greater importance, it was determined to invite all the ministers of our denomination in the State, to assemble in Hartford, the middle of February, and hold a general consultation on measures proper to be adopted, in the present state of things.

According to appointment, a ministerial conference was held at the above named place, commencing the 14th, and continuing through the 15th of February last. Not far from 40 ministers were present. Subjects of general interest were brought up and discussed, a spirit of love pervaded the body. All were united in the opinion that the interests of the denomination demand new and vigorous effort. It is believed many, if not all, went home from that meeting, fully determined, God helping them, to do more for the cause of Jesus Christ.

In presenting his Report, your general missionary has referred to the above circumstances, as expressive in some manner of the objects to which the Board would have him direct his labours. So far as he has been made acquainted with their views on different subjects, they have met his own, and he has acted accordingly. He has made himself acquainted with the condition of most of the churches, has passed many profitable hours in company with their pastors,—has supplied the feeble and destitute churches a part of the time, and has used such means as has appeared to him the most judicious, to augment the funds of the Convention. With regard to this last object, it is well known the pressure of the times have been most inauspicious.

Within the limits of this state are 96 associated Baptist churches. Connected with these churches are 83 ordained, and 14 unordained ministers. They form in whole or in part 6 associations. Four of them, to wit, the Hartford, New-Haven, Ashford and New London, are wholly within the State. Of the Stonington Union, 12 churches are in this State, and the remainder in Rhode-Island, and of the Union Association, 5 churches only are in this State, and the remainder in New-York.

The Hartford Association is composed of 25 churches, 6 Pastors, 17 ordained ministers, 2 unordained ministers, and 1861 members.

The New-Haven Association has 18 churches, 15 pastors, 19 ordained, and 23 unordained ministers, and 1985 members.

The New London Association has 20 churches, 12 pastors, 16 ordained, and 2 unordained ministers, and 2325 members.

The Ashford Association has 16 churches, 12 pastors, 14 ordained and 2 unordained ministers, and 1810 members.

The Stonington-Union Association has within the limits of this State, 12 churches, 11 pastors, 2 of whom are junior pastors, 12 ordained, 3 unordained ministers, and 1950 members.

The Union Association has within the limits of the State, 5 churches, 3 pastors, 5 ordained, 2 unordained ministers, and 310 members.

According to the above statistics, the 96 Associated Baptist churches in this State, have 10,251 members, 59 pastors, 83 ordained, and 14 unordained ministers,—a full supply and a fraction over, for all our churches. A few of these ministers of Christ are far advanced in life, but not more than one or two it is believed, so far as to be laid aside altogether, from their appropriate labours. Some are engaged in secular concerns, and preach but occasionally, while others supply, some one, two or three churches, in the immediate neighbourhoods of their residences. Most of our unordained ministers, or licentiates, are pursuing a course of study either in or out of the State, and of course preach but seldom.

Full one half of all the feeble and destitute churches in the State, belong to the Hartford Association. Of the 25 churches composing this body, 17 are feeble, and are but partially supplied with a preached gospel; some have no stated preaching; two or three others, average 12 Sabbaths preaching during the year, and the remainder have preaching half the time or more. Most of these feeble churches lie scattered remote from each other, over the county of Litchfield. There are 12 Baptist churches in this county; eleven of which belong to the Hartford Association, and of these eleven, two only have pastors, and only one of these pastors is fully supported. The other church is united and liberal, and do what they can for the comfort of their minister; but they are few in number and not among the rich ones of this world. In the above number is included the church in Torrington, which is a branch of the first church in Colebrook, and is supplied half the time by our good Br. Thomas Benedict. The church in New Milford, on the extreme south of the county, belongs to the Union Association, and may be considered a feeble church; the last year, Br. Elijah Baldwin was their pastor. The remainder of the churches have no pastors, and are very partially supplied with preaching. The extreme destitution in this county, of Baptists and Baptist ministers, does not arise from any extraordinary opposition on the part of the people, but they have failed to share, as largely as some other counties in the State, the prayers and efforts of the LORD'S people, and the devoted and persevering exertions of the ministers of Christ. There are praying souls in all these churches. In Sharon, a good sister has given half an acre of land in the centre of the village for a meeting-house, and she is hoping and praying to see one go up, before she dies.—Some two or three efficient ministers, with warm hearts,—prudent men, and wholly devoted to preaching Christ and him crucified, should, in the opinion of your missionary, be placed in this county, in the relation of pastors to these feeble churches, under the patronage of our Convention. Such a disposition, it is believed, would greatly promote the interests of the church here. And may it not, without presumption be asked, are not the strong and wealthy churches bound to do what they can to revive and sustain these feeble and poor ones?

For a more detailed account of the state of the feeble churches in the Hartford Association, reference may be had to the Report of the Secretary of the Ministerial Conference.

South of Litchfield is Fairfield County. Here are already 10 associated churches, and another is expected soon to be organized in the city of Bridgeport, besides 2 unassociated churches—to wit, Greenwich and Wilton. Five of the associated churches belong to the Union, four to the New-Haven, and one to the New-York Association, one half of which are feeble, viz. Stamford, 1st Danbury, Ridgebury, Reading and North Stamford,—and have strong claims upon the benevolent efforts of the more able churches. There are several interesting openings for preaching in this county. Without delay we should occupy ground at Norwalk, and Sandy Hook. Our pastors here are zealous and devoted, and the energies of the denomination are being waked up to more active and vigorous effort to promote the cause of the Redeemer. It is in contemplation to form a new Association in this county, exclusively of churches within the limits of the State, and it is hoped including all in the county and no others.

In the county of New-Haven are 7 churches, all of which belong to the New-Haven Association, to wit, Meriden, Waterbury, North-Haven, New-Haven, Wallingford, Woodbridge and Salem, and Milford. Most of them are able and efficient. Meriden, North-Haven and Wallingford have very lately enjoyed a refreshing from the presence of the Lord, and it is hoped the good work of God is still in progress among them. Most earnestly do we pray that many souls may be brought from darkness to light, and from the all-controlling power of sin, into the liberty of God's own dear children.

The church in Milford is small, both in numbers and means. They are very desirous to have a minister settled among them, and feeble as they are, they intend, the Lord blessing their endeavours, to have one the present season. Milford presents a favourable opening to a prudent, devoted minister of Christ. Should aid be desired to sustain such an one, the Convention would do well to second the effort of the church.

The county of Hartford contains 16 churches besides Manchester and Vernon, a part of which is in Hartford and a part in Tolland county. Of the 16 churches, 14, viz. first and second in Suffield, Bloomfield, Granby, Canton, 1st Hartford, Enfield, East Windsor, Marlborough, Wethersfield, Berlin, Avon, 2nd Hartford, Tariffville, with Manchester and Vernon, belong to the Hartford Association. The remaining two, viz. Bristol and Southington, belong to the New-Haven. For the state of the feeble churches, the Board is again referred to the Report of the Secretary of the Ministerial Conference.

Although there are many weak churches in this County, it nevertheless contains some of the most efficient churches in the State—churches who are deeply interested for the prosperity of the Redeemer's kingdom throughout the world, who maintain a correct discipline, are devising and prosecuting good things, and upon whom the Great Head of the Church condescends to bestow spiritual gifts and heavenly influence.

The little church in Marlborough, is a very feeble one. There are but two or three brethren who are able to do any thing for the support of preaching. They now raise but about 50 dollars a year, and have a minister only a quarter of the time. Notwithstanding, whenever there is preaching, which is usually in a school house, the house is crowded, and it is common for many to go away for want of room. The church is in the neighborhood of a small factory village, and there is no meeting house within two miles. The population are not Baptists, neither are they sufficiently interested, in the present state of things, to give for the support of the gospel; they are however favorable to Baptist preaching, and had the Baptists a meeting house centrally located, it is believed the pews would readily sell for enough to support constant preaching. One of the little number here, stands ready to give 200 dollars for that object, and it is hoped others will not be backward. It would give us much joy to see a comfortable Baptist meeting house in this little village in Marlborough.

In Middlesex county, are eleven churches, to wit, 1st 2nd and 3d Middletown, Killingworth, Deep River, 1st and 2nd Saybrook, Haddam, Hadlyme, Chester and East Haddam, besides Colchester and East Haddam, which is located in the two counties of Middlesex and New London. Five of the above named churches, viz. 1st, 2nd and 3rd Middletown, Killingworth and Deep River, belong to the New-Haven Association, and the remaining seven, viz. 1st and 2nd Saybrook, Haddam, Hadlyme, Chester, East Haddam, and Colchester and East Haddam, to the New London. Seven of these churches have settled pastors—one is supplied by a licentiate—the first in Saybrook was supplied half the time last year, by our esteemed brother, John H. Baker. The church much desired his continuance with them, but circumstances in Providence which he could not controul, made it necessary for him to move. Since then they have been favoured with the labours of Br. Albert E. Dennison, a licentiate. How long he may remain with them is uncertain. They are anxious to have a minister, and the LORD favouring them, are determined to sustain one all the time.

The church in Killingworth have nearly finished a new meeting house, at an expense of between 2 and 3000 dollars. The building is small, but neat, and erected in the centre of the village. It has a very convenient basement story, where the church have met for worship the past season. For the want of funds they have been prevented from finishing their house, as soon as they intended. Br. Baker supplied this church also half the time last year, and they would gladly have continued him here. They are now anxious to obtain a minister. They believe that as soon as this house is finished, and the pews sold, they will have no difficulty in fully supporting a minister. Circumstances seem to justify such a belief.

There are two other feeble churches—one in East Haddam, and the other partly there and partly in Colchester, so that there are two churches and part of a third in East Haddam, all of which are feeble.

In the county of New London are 20 churches, 12 of them, to wit, 1st and 2nd Waterford, 1st and 2nd Lyme, Colchester, Salem, Norwich, New London, Lebanon, Montville, Bozrah and Colchester Borough, belong to the New London Association. The remaining 8, to wit, 1st and 2nd in Groton, 1st, 2nd and 3rd in North Stonington, Stonington Borough, Preston and Lisbon, belong to the Stonington Union Association. 16 of these churches have settled pastors, and may be considered as prosperous. The first in Lyme have lately parted with their much esteemed pastor, Br. Frederick Wightman, and doubtless will settle another as soon as the good Providence of God shall favour such an event.

Montville also is destitute, Br. Simon Shailor who was with them last year, having received a call to return to the church in Haddam, of which he was formerly pastor for many years. Salem and Lisbon are also destitute. The above three may be considered the only feeble churches in this county.

In no part of the State are Baptists so numerous as in the county of New London.—They possess much piety, and talent, and wealth. Many of their ministers have been and still are distinguished for their zeal and labours, in the kingdom and patience of Jesus Christ. Some of them are the descendants of our brethren, who in by-gone days, suffered corporeally for conscience sake. They are strongly attached to their civil and religious rights and privileges, and perhaps in some instances have erred through fear of erring.—God has cast a large amount of this world's goods into their lap, and it is hoped they will duly consider, and pray over, and assist, their feeble sister churches in remote sections of the State, as well as in their immediate neighbourhoods.

Windham county contains 15 churches, viz. 1st, 2nd and 3rd Ashford, 1st and 2nd in Woodstock, Thompson, Pomfret, Killingly, Hampton, Brooklyn, Willimantic, Plainfield, Sterling, Packersville and Voluntown. The first eleven of which, belong to Ashford Association, and the last four to the Stonington Union. 10 of these churches have settled pastors, and one of them 2 pastors, making 11 in all.

The church in Hampton and the second in Woodstock, are supplied half the time each, by Br. Dexter Munger.

The second in Ashford is feeble and destitute of preaching. At present, they are much discouraged, but it is hoped a bright day will soon dawn upon them.

In Killingly, the church at present is not in a happy state. They are able, and during the past season have been constantly supplied with preaching. A new meetinghouse has been built within a short time, and it would seem that their outward circumstances were calculated to make them prosperous and happy. May existing difficulties soon be settled, and may the LORD shed over them the precious influences of his spirit.

Brooklyn has no pastor, but is anxious to obtain one. Br. T. Huntington supplies them occasionally.

The interests of the denomination are advancing in this county. The large and prosperous church in Thompson, judging the cause of Christ would be promoted by the erection of a new meeting-house, have, within two years past, built a beautiful and commodious house, a mile west of the old one, in the centre of the village. The church is *one*, but worship in two houses, have respectable and increasing congregations, and have two pastors. Br. James Grow, the former pastor, is in the old house, and Br. H. Fitts, late of Mass. has, the past season, been invited to preach in the new house—has accepted the invitation, and is now with his family on the spot.

The church in Willimantic, has been greatly enlarged within the past two years. The labours of their devoted pastor have been blessed to the conversion of many souls, and things which respect the outer court of the house of the Lord, have been so much improved, that the congregation, which a few years since was the weakest, is now second to neither of the others in the place.

In the county of Tolland are 5 churches, to wit, Stafford, Mansfield, Andover, Tolland and Willington, all of which belong to the Ashford Association, and the Vernon part of Manchester and Vernon church, which belongs to the Hartford Association. Four of these churches have pastors, to wit, Stafford, Mansfield, Tolland and Willington. All of them have good meeting-houses, centrally located, and respectable congregations.

Andover is destitute of a pastor, and has been for some time. This is a feeble church, and has for several years been assisted by the Convention. They have however a good meeting-house well located, and a pleasant congregation. It is hoped they will soon be supplied with a pastor.

The little church in Stafford, has set for her sister churches an example worthy of much commendation. Though not numerically large, and possessed of but little property, within the past four years, she has nobly gone forward and built a beautiful house of worship in modern style, together with a neat and convenient parsonage, with suitable appurtenances. The buildings are located in a pleasant village, but the church and congregation mostly live two miles distant.

Our venerable and beloved father and brother in the ministry, Dr. Jeremiah Chaplin, is settled in this county. The church in Willington, of which he is pastor, is one of the most efficient in the state. May the life of the pastor be preserved many years—and may the harmony which now exists between him and his church increase with the lapse of time. Dr. Chaplin's influence is felt and appreciated, not only in his church, but throughout the state.

About all the churches, who have settled pastors, have Sabbath schools or Bible classes, and most of them have both; as have also most of the destitute and feeble churches. In our cities and villages, these schools are continued through the year; but in the country, where the population is sparse, they are generally discontinued through the winter months.

However, the interest taken in this cause, is by no means proportionate to the magnitude of the object. Our Sabbath schools must have the HEART of the whole denomination. Pastors, superintendants and teachers, must lay themselves out to serve God and the rising generation in devoting a good portion of their time, and much of their strength, to this delightful, and most important service.

It is very desirable that all the churches in their annual returns to the association with which they are connected, present full and correct statistics of their Bible classes, Sabbath schools, and Libraries.

Although your missionary may already have presumed upon the patience of the Board, he cannot finish his report without presenting some suggestions relative to the general prosperity of the churches and the denomination throughout the State.

Hitherto the Convention has granted money to the feeble churches; formerly unconditionally, leaving it with them to appropriate it as they saw fit. Latterly conditionally, provided the churches should raise a definite amount, or have preaching a definite portion of time. No doubt, in many instances, the churches have been comforted, and in some, preserved from extinction, through a long night of adversity, by the occasional supplies received through the munificence of the Convention. While at the same time, have not some churches taken advantage of this munificence, and relying upon the Convention for assistance, neglected to try their own strength?

To relieve a man in distress, is good and commendable; but you relieve him in the best possible way, extreme cases excepted, where you teach him how to relieve himself. Churches who received from the Convention, should feel under solemn obligations to rouse their energies—more deeply enlist their affections—double, triple, and quadruple their contributions, as the case and relative circumstances of individuals may be, and thus meet the views and wishes of the Convention. And where the Convention have bestowed year after year, and none of these fruits appear, the case must be looked upon as hopeless: that is, hopeless under such a course of management.

It is believed the great object of the Convention should be, to supply every feeble church with a faithful, devoted pastor, and all destitute places in this State with the preaching of the gospel. This object cannot be acheived at once, but doubtless patience and perseverance, with humble and prayerful reliance on God's blessing, will secure it.

Let the more able of the feeble churches be encouraged at once to obtain pastors; and taking into view all the circumstances in the case, let the Convention discreetly appropriate to each church any amount of deficit to sustain the pastor, after the church shall have done to the extent of their ability for that object.

Where the churches are very feeble, let a pastor be located centrally to some two or three—let him stand in the relation of a pastor to them—having the oversight of them—regarding himself as an under shepherd, and them as his flock—and attending as far as he is able to all their spiritual wants.

It is believed the great defect in the system hitherto pursued by the Convention, to help the feeble churches, is a reliance on occasional missionary labors, instead of fixed and stated pastoral labors. Let the order be reversed, and no doubt the happiest results would soon appear.

Will not our able churches wake up on this subject?—Will they not feel and act for the feeble churches?—Will they not feel and act for the interests of the denomination? They must furnish funds, or the Convention can do nothing.

There must be brought about a change of feeling relative to *Home* concerns: more must be done at *Home*, that more may be done *abroad*. He excels in ability to assist his neighbor, who applies skill and labor to his own vineyard. Moreover, the enlightened, unless they are truly converted to God, are in greater danger than even the heathen. Many, it is feared, excuse themselves from contributing to Home Missions, on the ground that sinners among us have the Bible and its ministry, and various means of grace, but they seem to forget that about 2000 years ago the Jews had Christ and his apostles, and much effort made for their salvation; and yet the Son of God told them if they died in unbelief, it would be more tolerable for Sodom and Gomorrah than for them.

If from among us sinners die in unbelief, theirs will be a more miserable condition than that of the men of Christ's generation: and yet who of us can lay his hand upon his

heart, and say he has done all he could for the salvation of his family—his neighbors—his impenitent fellow citizens?

To promote the general interests of the denomination, your missionary takes upon himself the responsibleness of recommending County Associations. Let the churches in every county, as soon as is convenient, assemble by delegation, at a central spot to deliberate on this subject. It is believed to be most important, and intimately connected with the vital interests of the denomination.

The statistics in this report gives the exact strength of each county, and it appears there is sufficient strength in each county to answer all the purposes of one efficient Association. If in one or two counties there is apparent weakness, let but the moral and physical powers of the churches in these counties be brought into active, healthy exercise, and they will renew their strength.

It is neither necessary nor desirable that our associations should be large; much less, that they should cover a large extent of territory. Some six or eight or ten churches are enough to form an efficient association. Small bodies, well engaged, are the most efficient.

Such a disposition would bring the feeble churches near a common centre of healthful influence. The *County* would be the associational *Home* to all the churches within its limits; and every body knows that *home* and *interest* are strongly allied to each other. In such a case, the able churches would not fail to assist the weak.

It is also believed that monthly meetings of all the ministers in each county, for their own benefit as the servants of Jesus Christ, and for the benefit of the churches, and general interests of religion, would, with the blessing of the Lord, be attended with the happiest results.

Your General Missionary has spent 25 weeks in the service of the Convention. The first 9 for the Convention and Education Society—the remaining 16, for the Convention exclusively.

He has visited about 50 churches, and became acquainted with the particular circumstances of most of the other churches. He has preached 87 sermons; attended 11 conferences and church meetings; 5 communion seasons; 2 funerals; delivered several addresses to Sabbath schools; and rode 1300 miles.

He has been most cordially received by the brethren throughout the state, and has the satisfaction to believe that in general their views accorded with his own on all important subjects relative to our prosperity as a denomination.

He would most gratefully acknowledge the good hand of God in his preservation from sickness and death, and it is his fervent prayer that his whole life may be devoted to the service of the Lord Jesus Christ.

GEORGE PHIPPEN,
General Missionary of the Board of Baptist Convention.

For the Christian Secretary.

DEAR BROTHER BOLLES:—

The following is the first of a series of short familiar essays which I propose to furnish for your excellent paper, on the interesting and important subject of PRAYER.

Yours, respectfully,
SCOTUS.

THE NATURE OF PRAYER.

No. I.

One of the best definitions of prayer we have ever seen, is that given in what is usually called "The Assembly's Shorter Catechism." It is this:—"Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies." Here you perceive the first and essential element of prayer is *desire*, or rather *spiritual desire*. This is awakened in the heart of a believer by a consciousness of his *moral destitution*—a *sense* of *guilt*—and a *conviction of danger*. No man can possibly understand and appreciate the "revelation of mercy," by Christ Jesus, without these feelings; for it is founded entirely upon the idea of man's guilt, and consequent moral imbecility. Hence, whenever an individual discovers his true character and condition in the sight of God, he becomes possessed with a *painful* consciousness of his immense *moral* wants, which he speedily finds nothing in the universe can supply but God. Hence, just as naturally as a drowning man will look towards the shore for the help which he needs—or as a child will cling to the breast of its mother, will a believer look to God for divine help, and express to him the yearning desire of his heart for spiritual good. We are so constituted, as necessarily and spontaneously to give some sort of expression to all our desires: and thus prayer is founded upon the constitution of the human mind, and results from the spontaneous action of natural feeling.

A christian, therefore, cannot live without prayer;—it is as natural to him as to breathe; and you might as well attempt to stop the cries of the drowning man for help, or of the hungry infant for food, as to make a christian live without prayer.

The expression of spiritual desire may be audible, or inaudible; although, perhaps, it is most natural, as well as scriptural, that it should be audible. Strong feeling will always manifest itself in the most expressive manner possible; although we can lay down no general rule in reference to this matter. Not only may it be audible, or inaudible, but the mode of expression may be greatly varied. It may be given by means of language less or more perfect in its form and composition;—a few broken, and almost incoherent words may be the only vehicle of its utterance;—or it may be a sigh—a groan—a tear—the upward glancing of the eye—or the simple and inaudible going up of the heart towards God.

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast."

There may be the appropriate position of the body—a grave look—and many fine words, but if "the *inward* flame" of desire be wanting, there will be the semblance, but not the reality of prayer.

Hence, we would define prayer to be *the sacrifice of spiritual desire, offered upon the altar of the heart, and set on flame by love to God and moral purity*. When an individual is destitute of this, the offering, however costly and imposing, is abhorred by a holy God.

The intensity of desire, and the consequent earnestness of our prayers, will depend, first, upon the estimate we have formed of our own depravity, and moral destitution; and secondly, upon the idea entertained as to the value of the divine favor, and the transcendant importance of spiritual purity. If we are in any degree self-righteous, and self-satisfied, or if we have formed a low and inadequate idea of the grace of God—the value of his favor—and the exquisite and ever-enduring happiness to be derived from *moral perfection*, then our desires will be low and languid, our prayers few and formal. But if from a deep and abiding consciousness of innate spiritual destitution, we "hunger and thirst after righteousness," our prayers will be frequent and fervent, as well as prevalent, at the throne of grace.

What, in consequence of the conviction of sin fastened upon a sinner's heart, accompanied with the belief that "God is, and that he is a rewarder of all them that diligently seek him," is his very *first*, and I may so term it, his most natural, and spontaneous *act?* Let the language of the scriptures in reference to the Apostle Paul, after he had seen the "heavenly vision," and discovered at once his guilt and his moral need, answer the question. As an evidence that he was "a chosen vessel," and had truly passed from death unto life, it was affirmed of him:—"Behold he prayeth."

And how can a christian continue "instant in prayer," but by cherishing an abiding sense of his own individual moral destitution and guilt, and the freeness and fulness of divine grace, and *sending up* continually the expression of earnest desire to God?

Another item in prayer is, that it is spiritual desire addressed *to God*. This is an important particular, although it may not strike every one at first sight. There may be desire; nay, more, there may be spiritual desire—or desire after spiritual good; and yet it may not be addressed TO GOD. There may not be correct scriptural and adequate views of God;—or God may not be realized;—or a desire may be addressed to an imaginary God; that is, a God of the imagination altogether different from the God of the Bible. He that truly prays, must address himself *to God*—the holy and merciful God of the Bible;—he must feel too, that God is present to hear—"a God near at hand, and not a God afar off." The feeling that we are speaking to God, and that God is actually listening to us,—the consciousness that there is real and felt converse between a man's immortal spirit and the Deity, will give a peculiar *solemnity* and *tenderness* to the act of prayer. In fact, the most *simple*, *striking*, and *sublime* idea that we have ever been able to form of prayer is, that it is nothing more nor less than *speaking to the Great God* about the interests of the undying soul. A feeling like this, hallows the very place where we pray.—It renders it a Bethel, in which Jehovah meets the spirit "of the humble and the contrite ones."—It throws around it a sanctity and solemnity found no where else but in heaven, and induces us to say—"How dreadful is this place, it is none other than the house of God, and the very gate of Heaven."

God is every where, but he does manifest himself in a high and peculiar sense to the minds of men. And hence, in the closet, and in the sanctuary, he is felt to be specially present to hear and to bless.

Thus prayer establishes a connexion between heaven and earth,—brings God and the soul of man into felt and immediate contact,—and diminishes the distance supposed to intervene between the visible and invisible world.

"Prayer ardent, opens heaven—lets down a stream
"Of glory on the consecrated hour
"Of man in audience with the Deity.
"Who worships the great God, that instant joins
"The first in heaven, and sets his foot on hell!"

Let it never then be forgotten that prayer is *audience with the Deity*—converse with the *King Eternal, immortal, and invisible*; and *converse*, too, about a matter of transcendant and unspeakable interest—the *salvation* of the *immortal soul*. O then how much ought we to value prayer, on account of the honor and happiness it confers upon us at the moment of the very act, and the infinite and eternal blessings which it is intended to secure.

Every christian heart, then, will gratefully and cheerfully respond to the invitation of God—"Seek ye my face,"—by using the language of an ancient believer—"Thy face, O Lord, will I seek." We shall resume this subject in our next.

SCOTUS.

CHRISTIAN SECRETARY.

HARTFORD, JULY 1, 1837.

Monsieur I. A. Frontin, New York, proposes to give a French version of the Essay on the Theatre by Mr. Turnbull, of the South Baptist Church. The following is his letter to the author, which we have been permitted to copy.

NEW-YORK, JUNE 20th, 1837.

MR. ROBERT TURNBULL,

Reverend Sir,—The perusal of your work on the Theatre has made so great an impression on me that I cannot forbear attempting to give a French version of it. My profession of French Teacher in the public schools makes me responsible for the morals of the community.

Oblige me so far, Rev. Sir, as to communicate to me some of your views respecting the difficult task to which I shall devote every day a few hours of leisure; happy if it can prove both useful and agreeable.

Yours respectfully,
I. A. FONTIN.

The Sabbath school Teacher: designed to aid in elevating and perfecting the Sabbath school System. By Rev. JOHN TODD, Pastor of the First Congregational Church, Philadelphia: Author of "Lectures to Children," "Student's Manual," etc. Northampton: published by J. H. Butler. Philadelphia: W. Marshall & Co. Buffalo: P. & M. Butler. 1837.

Having received and read a copy of the above work by Mr. Todd, we are prepared to express a high opinion of its worth and adaptedness to the object proposed. Of course we do not subscribe fully to every sentiment advanced, but the instances of dissent are rare, and on unimportant matters. It is, as a whole, full of rich thought, fully and eloquently expressed. The views of subjects taken in hand, are comprehensive and admirably illustrated. It is divided into thirteen chapters, and is very handsomely printed and bound; forming a volume of 432 pages. Further evidence of our good opinion of it will be given hereafter, by enriching our columns with extracts on various subjects. In the mean time we heartily commend it to all, especially pastors of churches, and superintendants of Sabbath schools, as a luminous and ready assistant to a proper understanding of their duties, and as furnishing abundant motives to a faithful, persevering discharge ofthem.

From the Morning Star.

ITALIC RELIGION.

The following anecdote contains some reflections which very justly apply to many publications on religious and theological subjects of the present day. "Mrs. Isabella Graham was very partial to the works of Dr. Owen, the Rev. Mr. Romaine, and John Newton, and read them with pleasure and profit. One day she remarked to Mr. B———, that she preferred the ancient writers on Theology, to the modern ones, because they dealt more in Italics. 'Dear mother,' he replied, 'what religion can there be in Italics?' 'You know,' said she, 'that old writers expected credit for the doctrines they taught, by proving them from the word of God to be correct: they inserted the Scripture passages in Italics, and their works have been sometimes more than one half in Italics. Modern writers on Theology, on the contrary, give us a long train of reasoning to persuade us to opinions, but very little in Italics." Better would it be for the interests of religion, if writers of religious books, and essayists for reviews, magazines and other periodicals, would resort more to the fountian of divine truth, and less to that of human wisdom. A fine spun argument may please, but nothing carries with it the authority of a "Thus saith the Lord."

In connection with the above striking remarks of Mrs. Graham, we can say truly, so far as our acquaintance extends, (and it is not very contracted) most modern preachers who have acquired certificates of their competency on account of literary and theological attainments, especially the young men, very seldom quote a verse of Scripture in support of the sentiments advanced in their sermons; but deal largely in the philosophy of either matter or mind, or both; filling the ears of their auditors with words of their own, or borrowed. Very little, if any Italic would be found on the pages of their sermons if they were printed, and all the scripture contained in them were printed in Italics. This is a capital failing, and cannot be too soon remedied, to render their preaching efficacious to save souls and edify the church of God. The late G. F. DAVIS, of this city, was remarkable for appealing mainly to the Bible for proofs and illustrations of the sentiments advanced in his sermons. The reason was obvious: he preached the Bible from the *beginning*, reading little else for some of the early years of his ministry. Being acquainted with him from within a few months of his earliest preaching, we knew his intense and diligent study of the Bible. Whether he rode or walked, sat or stood, conversed or was silent, his pocket Bible was about him; and every spare moment was devoted to reading it, as though he felt that its blessed truths were to be the alpha and omega of his next sermon: and indeed it was so, (for he then knew nothing else to preach) and so remained prominently through the ministry. And yet he is now represented by a literary Zelotes, as a man who *unfortunately* entered upon his work unprepared to go on.

O! that there was more scripture, and less philosophy and rhetoric, known and substituted for the simple gospel of the Bible, by modern young men of learning.

Extract of a letter from Rev. C. Tilden, dated PLAINFIELD, JUNE 20, 1837.

As you will wish to know how the Lord is dealing with us, I would say, in great mercy. Since I came to this place, we have enjoyed the quickening, awakening, and converting influences of his Holy Spirit. Some 25 have been, I trust, hopefully converted to God. 19 have been baptized here, 3 others at West Greenwich, others have not as yet united any where, and we hope that God is about to make a more glorious display of his power in the conversion of sinners. Praised be God for what he *has done*; join with us in praying that we may see greater things.

C. T.

For the Christian Secretary.

BRO. BOLLES,

As the several amounts received by the Treasurer at the late Convention were acknowledged in the Christian Secretary of last week, I wish to state through the same medium that the following have been received by me to pay over to the Treasurer, which would have been done at the Convention if I could have decided to what objects it should be applied.

From the Sabbath School of the First Baptist Church, Middletown,			$6 00
From the Female Ind. Society,	do.	do.	20 00
Monthly Concert of	do.	do.	12 00
From the above Church and Congregation,			42 00

To be applied as follows: For the Con. Bap. Education Society, $20. Foreign Missions, $20. Domestic Missions, $40.

Yours affectionately,
JOHN COOKSON.

General Intelligence.

Murder of Indians by white men.—By a letter from Lieut. Reynolds, published in the Pensacola Gazette of the 10th instant, it appears that twelve Indian women and children were recently murdered by a party of American soldiers. The writer says:

"Your surmises in relation to the murder of the twelve women and children, proves to be correct. On my route westward I was necesrarily obliged to pass the place where the murderous scene was enacted. The spot was not more than fifteen feet in diameter—I minutely examined the place, and am firmly of the opinion, that the poor beings were penned up and slaughtered like cattle; and such was the opinion of the friendly Indians in company.

The shrieks of the poor children were distinctly heard at a house, distant, I should think a quarter of a mile. Several were scalped, and all who had ear rings, had their ears slit with knives, in order to possess themselves of the silver. I do think this one of the most outrageous acts civilized men could be guilty of. Had the officer in command deemed it droper to destroy them before their surrender, there would perhaps have been no inhumanity in it; but after a surrender as prisoners, to be murdered in cold blood, in the manner the scene indicates, is worse than my imagination could conceive!

"The same Pensacola Gazette says that the fugitive Creeks are coming in slowly; but that they have sustained such wrong and outrage at the hands of the barbarous white man, that they come in with the greatest reluctance, not knowing whom to trust or where to fly for safety.

"Lieutenant Reyolds is employed among them, endeavering to do awey their fears, and persuade them to come in."

It is further stated, that a plot had been formed, to destroy Lieut. R. and his party, because they put a stop to the cruelties of the whites towards the Indians; but the plotters of this mischief were defeated.

Some time before the session of the Court of Errors in this city, a question respecting the right of a woman held as a slave by Mr. Bullock, an inhabitant of Georgia, but a resident here, to freedom, was brought before Chief Justice Williams, by a *habeus corpus*. After hearing the parties, the Judge postponed his decision until the Court of Errors should meet, for the purpose of consulting the judges. After the session was over, he gave his opinion in favor of the woman, who thereby gains her freedom. We presume that as the Chief Justice can find leisure to draw up his opinion it will be given to the public, that the law on this interresting subject may be universally known.—*Courant.*

Steam-Boat-travelling on the Sabbath

It is stated in a late New York paper that Mr. Kendall proposes that the Steamboats from this city shall go and return on the Sabbath, in order to carry the mails. The proprietors of our boats have merited, and have received the approbation of the public at large, for the noble stand they have hitherto taken on this subject, and we do not believe that they will be seduced by bribes, nor driven by commands to alter their course. We blush for our country, when we reflect how deeply she is already engaged in this sin, and we are ashamed of the public officer who issues his proposals for Sabbath profanation. If Amos Kendall is disposed to trample under foot the laws of Jehovah, we hope he will find none in New Haven who wish to be his accomplices in iniquity.—*N. H. Rel. Intelligencer.*

INUNDATION AT BALTIMORE.—It seems to be the general opinion at Baltimore, or at least among the Baltimore Editors, that the heavy calamity which has befallen that city, was occasioned by a water spout. It is difficult to define the boundary which distinguishes between *rain* and *pour*, but whatever name may be given to the phenomenon, it is evident from the effects, that it must have been of an extraordinary character. The Baltimore Sun gives the following particulars in regard to the weather during the evening and night of the flood. "About six o'clock, our city was suddenly enveloped in a dark and heavy cloud which portended an angry storm and rendered 'darkness visible' long before the sun set. Rain soon commenced falling, and continued in plentiful showers till about seven o'clock, when the storm abated and every thing indicated a calm and pleasant night. About 9 o'clock another cloud made its appearance in the North West, accompanied by vivid flashes of lightning, and peal after peal of thunder that almost shook the earth to its centre. At a little past 9 o'clock a terrific blaze of lightning, and peal after peal of thunder that almost shook the earth to its centre. At a little past 10 o'clock, a terrific blaze of lightning lighted up the adjacent country, and in a few seconds was followed by a crash of thunder which shook the firmest fabrics of the city. Such a peal, such a crash, we do not believe ever burst upon the ears of an astonished people. Though from the time that elapsed between the flash of lightning and the bursting of the thunderbolt, we were led to suppose that it was distant, the concussion of the elements was dreadfully terrific, and was of itself quite sufficient to remind one of the utter feebleness and frailty of man. With this shock of thunder, the rain, which had fallen in copious showers, burst from the heavens in torrents, and continued to fall as if in one interminable cascade, till past one o'clock in the morning."

There was a heavy rain in New York on the same night, commencing early in the evening.

We have conversed with several who were present, and beheld as well as the overwhelming darkness would permit, the scene of horror. They describe it as surpassing any thing of which they would have any conception. With the roar of the waters as they bore every thing before them and threatened universal destruction, were mingled the cries of the drowning victims, that shrieked for aid where no help could be afforded. Hundreds of our citizens have been deprived of their all, and are thrown upon the good will of their fellow beings not for indulgencies, but for the means of subsistence. Those who may have any doubts, if doubt be possible at such a time, have only to visit the devastated district, and there they will find mute advocates of the wretched sufferers who speak in terms stronger than any we can adduce. Through the eye they address themselves to the heart, and cold indeed must be the sensibilities which cannot be aroused by their appeal. The young and the aged, the strong and the decrepid, may be seen submitting without a murmur to the dispensation of Providence by which they have been bereaved of their property, and bending in humble gratefulness to the power by which their lives have been preserved. There should be one universal movement on the part of those whose property has remained unscathed—they should unite heart and hand, and from their comparative abundance, give to the needy and the destitute. Our Council are assembled—we shall have Ward Meetings, and make a collection for the sufferers.

Prominent public Places more or less injured.

The Bazarr, in Harrison street, deluged, and large quantities of valuable property destroyed.

Beautiful fountain, at the head of Marsh Market, much injured.

Marsh Market, about twenty feet torn up, and filled with sand.

Arcade, fronting Market, much injured.

Market street bridge, one side fell in.

Pratt. do.

The wooden bridges are all gone.

Front Street Theatre, the basement story filled, and some scenery destroyed.

Unitarian church, new, in Calvert street, cellar filled, and pews displaced.

Dr. Gibbon's, formerly in Holiday street, do. do.

Daley's Bridge, and the beautiful statue of the Lady, destroyed.

Together with some fifty private dwellings, and more than two hundred stores—the stocks nearly ruined.

Beautiful City Spring, deluged, seats gone, plants and grass destroyed, and the vault filled.

About thirty human bodies have been found, June 16.

Shocking Accident.—On Tuesday night last, a young man named Edwin Cooper, an inmate of the house of Mrs. S. Newton, of Woodbridge, on entering the tenement, and passing from one room to another, stepped between the joists where the floor had been taken up for the purpose of repair, and in his fall was caught in his side by a large beef hook in the ceiling below, where he remained suspended until relief was obtained. The iron pierced his lungs, making an incision in his body ten inches in length, in which agonizing position he was alone and in the dark. He still survives, and we are informed there are some hopes of his recovery.—*New-Haven Herald.*

Steamboat sunk.—We learn from the Steubenville Union, that the steamboat Roanoke sunk, on her passage from Louisville to Pittsburg, about 169 miles below Steubenville.

More Mad Dogs.—Severel persons in Berkshire county were recently bitten by mad dogs; and the alarm, very properly, caused a general destruction of dogs in the vicinity. The inhabitants of this vicinity have now a painful warning nearer home than Philadelphia, New York or Berkshire. On Thursday, a mad dog, while men were in pursuit of him, bit a child 7 years old, daughter of Mrs. Ely. The arm of the sufferer was so much injured above the elbow, as to require immediate amputation. From an examination of the dog after death, no doubt remained of his having been mad.—*Springfield paper, 17th June.*

"THE ERIE CANAL IS A SOLITUDE."—This remark made by Senator Ewing, if applied to the present time, would contain more truth than poetry or politics. For some years past, I have had occasion to pass to and fro thro' this thoroughfare several times each year. But I have never seen the canal so empty, so *desolate* as at the present time. Last year it was thronged with boats from one end to the other, and it was with difficulty that the packets could keep up with their time on account of the delays in passing such multitudes of freight boats. Now we travel miles without overtaking or meeting a single boat. Probably there is not one tenth part of the business or travelling on this canal the present season that there was last.—*Ed. Buffalo Spectator.*

Cleveland and Pittsburgh.—Some idea of the amount of travel between these two places may be formed from the fact that three lines of stages arrive and depart daily from each place. Two stages leave in the morning, and one, with the mail, at noon. In addition to these, we hear it it is the intention of the proprietors of the Pioneer line to put on another stage, to leave at 2 o'clock, P. M. We shall then have four daily lines between this city and Pittsburgh, besides the numerous waggons, which are constantly employed in conveying families to the interior.—*Cleveland Advertiser.*

"*Being at home in a strange land.*"—A family of settlers passed through this place a few days ago in the most comfortable manner imaginable. With one more child than John Rodgers, the martyr, they cooked, ate and slept on board a large carriage which had a small cooking stove in it, and it was drawn by two strong steady horses.—*Chicago Democrat.*

MARRIED.

In the Baptist Meeting house at Willimantic Falls, on Sabbath P. M. 25th inst. by Rev. B. Cook, Jr. Mr. Nelson H. Avery to Miss Nancy T. Jenner, both of Willimantic Falls.

Also, by the same, on the 26th inst. Mr. Zenas O. Lombard of Lebanon, to Miss Lydia W. Smith of Willimantic Falls.

In this city, on the 4th instant, by the Rev. Mr. Bangs, Mr. William A. Stoddard, to Miss Phebe S. Brockway.

DIED.

In this city, on Wednesday morning, Mr. Theodore Olcott, aged 73, thirty nine years of which he was afflicted with continued insanity. Before his insanity he sustained an excellent christian character.

At Manchester, on the 26th inst. William Andrews, son of William F. and Rhoda M. Wallis, aged 7 months.

At sea, on the 30th of May, on his passage from New Orleans to Philadelphia, of Consumption, Capt. Francis Douglass, formerly of Westfield, Mass. aged 38 years.

At Suffield, Mr. Guy Freeman, aged about 30.

At Norwich, on the 16th instant, Mr. Joseph Huntington, in the 69th year of his age.

NOTICES.

NOTICE.

The next quarterly meeting of the New-London County and vicinity Ministerial Conference will be held at the meeting-house of Rev. J. R. Steward, in Groton, the third Tuesday in July. Sermon by Br. Wm. Palmer. A general attendance is requested.

NATHAN E. SHAILOR, Sec'y.

NOTICE.

The Board of the Baptist Sabbath School Convention of the Ashford B. Association will hold a meeting for the transaction of business at the Baptist Meeting House in Tolland, the first Wednesday in July next.

B. COOK, JR. Secretary.

Willimantic, June 16, 1837.

NOTICE.

The Middlesex County Baptist Ministerial Conference, will hold their next meeting at the house of the Rev. Wm. Palmer, in Chester, on Tuesday the 11th of July next, at 10 o'clock, A. M

H. WOOSTER, Secretary.

Deep River, June 19, 1837.

HARTFORD COUNTY TEMPERANCE SOCIETY.

The next meeting of this Society will be in West Hartland, on the 2nd Tuesday, the 11th day of July, at 10 o'clock, A. M.

D. HEMENWAY, Sec'y.

NOTICE.

Tolland County Temperance Society will hold their quarterly meeting at Tolland, on Tuesday, July 4th, at 1 o'clock, P. M.

ALPHA MILLER, Secretary.

"THE SABBATH SCHOOL TEACHER."

JUST RECEIVED, *The Sabbath School Teacher*, designed to aid in elevating and perfecting the Sabbath School System. By the Rev. John Todd.

Also—An extensive assortment of books, designed for Sabbath School Libraries.

CANFIELD & ROBINS.

June 28. 25

FOR SALE BY
Canfield & Robins,

Blanks of all kinds, consisting of Single Warrantee and Quit Claim Deeds.
Warrantee Deeds on entire sheets for the accommodation of those who wish to transmit them to a distance.
Justice Book, and Note, and Execution Blanks.
Bail Bonds. Subpœnas. County Court Note Book and Execution Blanks.
Staff and Warrant Officer's, Do.
Bills Lading, &c. &c.

POETRY.

From The Presbyterian.

LET US PRAY.

By the author of A Breeze in the Desert.

Let us pray! when morn's first light
Pierceth through the clouds of night,
While the flowers are dewy yet,
Ere the twinkling stars are set,
Ere the strife and stir begin,
Of this world of wo and sin,
For a blessing on the day,
To its Maker—let us pray!

Let us pray! when over heaven
Comes the lovely light of even;
When the distant vesper hymn,
Rising through the twilight dim,
When the evening winds sweep by,
Like an air harp's melody,
When the distant sea is gray,
At that soft hour—let us pray!

Let us pray! when winter drear
Closeth in the vanish'd year,
Wraps in snow the lofty hill,
Chains in frost the murmuring rill;
When let loose, the chilling breeze
Sweeps the last leaves from the trees;
When the summer flowers decay,
Looking on them—let us pray!

Let us pray! around the hearth,
Check the voice of childish mirth,
Ere they go to rest in peace,
Bid the infant prattle cease,
Teach the spotless heart to rise
With its evening sacrifice;
While the artless prayer they say,
With our children—let us pray!

Let us pray! when slumber flies,
And the sad tear dims our eyes.
When there is no voice nor sound
In the midnight stillness round:
When gloomy fears foreboding start,
Clouding o'er the mourning heart;
For bright hope's consoling ray,
In that silence—let us pray!

Let us pray! when at the last
Wo and sorrow shall have pass'd;
When around our dying bed
Sighs are breathed and tears are shed;
In that hour of awful thought,
When the things of earth are nought,
Ere the spirit flies away,
For heaven's mercy—let us pray!

From the Boston Recorder.

THE FAITHFUL PASTOR.

"Let the pilot throw off the burden of his care, for the ship has passed the point of peril. Let there be nothing but rejoicing now."

No. The faithful pastor's cares must still remain. True, there is a satisfaction at the hopeful transition of a soul from the kingdom of darkness into that of light, that sinks too low for comparison with the highest pleasures of the world. But the convert is new-born—has all the meekness and helplessness and exposure of infancy, and by them all, appeals most successfully to the deep solicitude of the pastor's heart. He cannot look upon its ignorance—the spiritual conceptions—the comparative narrowness of all its views of Divine things, and especially its unacquaintance with any form of spiritual conflict and danger, without painful interest in its welfare.

The young convert is a deserter from the camp of a powerful and revengeful foe. There will be a hot pursuit and a desperate effort at recapture. There will be no snare untried that veteran subtilty and the deepest malignity can employ to accomplish this. An entire return of the convert to be tenfold more the child of hell than before, is the prize that impels the fiery darts of the wicked. But if recapture is hopeless, he will be glad to disable. He will cast down if he cannot destroy. He will palsy, if he can, the convert's energies in doing good, by pouring the gloom of despondency into his soul, or by pushing him into extravagance and fanaticism, he will waste his moral strength. That convert shall be as much of a cripple as possible, if he cannot be led to throw down every one of his weapons, and cast off every badge of soldiership.

The pastor's eyes are open to all this. He is not ignorant of the craft and power of the deceiver, and he cannot see them in array against this infant in spiritual life, without the deepest solicitude to defend it from all their assaults.

But anxious care is not suspended at this point. He must nourish as well as defend. The tender plant must grow and thrive, and bear fruit as well as be shielded from injury. There are sinful habits to be corrected—evil principles to be eradicated—ignorance and moral darkness to be dispelled—deep impressions of eternal things to be made upon the heart. In all this there is unavoidably a large expenditure of labor and care, increased often too by unsubdued stubbornness—by yet unwithered pride—by pitiable self-conceit; in a word, various forms of deformity, whose dominion in the heart, though broken, is not yet at an end. From time to time, too, the painful spectacle of apostacy will meet his eye. There was promise in the bud, but disappointment in the fruit. There had been joyful hope of a plenteous harvest, where the result has been leaves and blossoms only. One and another "turned back and walked no more with Him." The rising morning, clear and beautiful at first, became clouded at length, and he has the anguish of seeing some who gave the most cheering indications of prospective usefulness to the church, averting their faces from all her interest, and becoming tenfold more the servants of sin than before.

The faithful pastor can no more be an unconcerned spectator of this, than he could see the shipwrecked mariner, over whose rescue he had begun to rejoice, swept back to destruction dy an unheeded wave. This dashing into the dust of some of his sweetest and fondest hopes, occasions grief and sorrow that none but he that feels it knows. It demands for him the lively sympathies of those who would sustain him in his toils and trials.

H.

TEN MEN CAN DO IT.

B. Do what?

A. Support a minister.

B. Doubtless,—ten such men as Mr. C., who has an income of two or three thousand dollars a year. But our parishes, you know, are not made up of such men. You must adapt your prescription to the state of your patient, good Doctor; and not demand of us what only a club of nabobs could do.

A. I was thinking of these our Vermont parishes. My "prescription" is just what they want. Ten good substantial farmers or mechanics can support a minister in any of them.

B. Impossible. Look at Mr. K. and Mr L. and Mr M.—all dismissed for want of support; and yet, in each case there were more than twice ten such farmers and mechanics who subscribed to the minister's salary and were anxious to retain him. You must yourself have heard many of them say that they *positively could not afford* to subscribe more, and yet the salaries fell short of the actual necessary wants of those ministers.

A. What do these men *mean* when they say they cannot *afford* to pay more? What view do they take of a minister's services when they say it? Do they consider them among the *necessaries* of life?

B. Oh, no. A man can live, you know, without a minister.

A. So can a man live on potatoes and brown bread, with a little salt. And the bodily life would be much better sustained so, than the spiritual life will be, in ordinary cases, without a minister. And which do you suppose Mr K.'s people for instance, who "could not afford to pay more," regarded as most important, the life of the body or that of the soul?

B. The life of the soul, to be sure. Every man does.

A. What reason have you to think so?

B. Every body says so.

A. 'Actions speak louder than words.'—Provision cannot be made for the soul's life, due provision, I mean, for the life of your own soul, and those of your children, and your neighbors, without considerable expense. Now look at the conduct of the men to whom you have referred, and tell me candidly what you think their *actions* say on this subject. Suppose some very great temporal advantage were attainbale by using for some other purposes, a sum equal to *one tenth part* of what they now expend annually, to supply what they call the temporal wants of their families,—do you not believe they would contrive some way to obtain that sum? Do you not believe they would either add one-tenth to their present income, or save one-tenth from their ordinary expenses, or what is more likely, use some of their property that they are adding to their estate from year to year? With the certain prospect of turning $50 into $500 by a speculation, do you not believe they would in some way contrive to gain, or save, or divert from some other use, the $50? In a word, they would pay the $50, if such were the condition, without taking any capital now used for other purposes?

B. Yes.

A. Very well. That is the amount of what I affirmed at the outset. Ten such men, can support a minister. Each can give a sum equal to a tenth part of the expenses of his own family. The ten, therefore, would give him a salary equal to their own average family expenses. The *will* only, is wanted; and a *due* sense of the worth of the human soul and the importance of the ministry, would command *that.*—*Vt. Chronicle.*

Conscience Awakened and Enlightened.—In the London Missionary Register for November we find a report of the speech of the Rev. Robert Newton, at a missionary meeting in May last, from which we extract the notice of the following incident:

"I will tell you what I witnessed the other day, at a meeting in the country. We had a very interesting meeting during the day, and it fell to my lot to occupy the pulpit in the evening. After the meeting dispersed, I stepped into a neighboring house. I was sitting there quite alone, until a man, without ceremony, opened the door, and looked at me so steadily, and with an expression of so much solicitude, that I became quite alarmed. At last I said, 'What is the matter?' 'Matter—matter! I'm none satisfied about this.' 'About what?' 'Why, about this business.' 'What business?' 'Why, the condition of these poor creatures—these poor heathens. I have been a mile on the road: it is very dark and very dirty; I was thinking about all you and the others had been telling us; and, surely, you would not tell us what was not true.' 'God forbid that we should! The whole that we told you was truth; and we might have told you much more.' 'Well,' said he, 'I gave a shilling, and I thought that was pretty well for a man in my situation. I left the meeting, and got a mile on the road; but thinking on these things, I thought if I went home, having given only my shilling, I might have no peace: I was therefore like to come back again;' and taking a sovereign out of his pocket, and laying it before me, the man's countenance brightened up, and he began to smile, and said, 'Ye're like to take it;' and then, shaking hands with me as if he felt he were at peace with me, and at peace with his own conscience, away he walked, caring nothing about the dark night and the dirty road which he had to travel over again."—*Episcopal Rec.*

From the North American Review.

LONDON NEWSPAPERS.

The morning newspapers are six in number. The labor and expense of conducting them is immense. At seven or eight o'clock in the evening the editor goes to his office. The night "brings back his day." For an hour or two he is busy in examining letters and communications, of which, in times of great public excitement, more than three hundred have been received at one office in one day; and from midnight, far into the morning watches, his pen is racing over the sheet before him with the speed of the wind. The expenses, too, of a morning paper are very great. On this point the author shall speak for himself.

"The daily expenses incurred by a morning paper, conducted with any degree of spirit, are enormous. To those unacquainted with them, they must appear incredible. The sum weekly paid by the leading morning journals for the intellectual and manual labor expended on them, without regard to the price of stamps, the advertisement duties, &c., is from 250*l.* to 300*l.* The price paid by 'The Times,' which is greater than that of its cotemporaries, owing to the great frequency of its double sheet publications, is not much under the latter sum. No morning newspaper could pay its expenses, provided it had no advertisements, with a circulation under six or seven thousand. As few af the morning papers have so large a circulation as this, it is therefore clear that the advertisements are the great source of profit. When these are numerous, they are extremely profitable to the proprietors; for in London they are charged at a very high rate. The smallest, though consisting of only one line, is in the front page, five shillings. The charge for one of a column in length, would vary in different papers,—for the proprietors of the several journals have not a uniform scale of charges,—from fourteen to sixteen guineas. The price, if I remember rightly, which 'The Times' charged for the advertisement, in 1835, of the Conservative Electors of the city of London, which contained 5,000 or 6,000 names adhibited to a petition to Parliament, was two hundred and fifty guineas. The advertisement, if my memory does not mislead me, filled about four pages of a double sheet. On some occasions 'The Times' double sheets contain between nine hundred, and a thousand advertisements. The profits, then, from this source, must be enormous. Before the reduction of the advertisement duty, the yearly sum 'The Times' paid to government for advertisements alone, was not much under £20,000.

"I do not know a more interesting scene than that which is to be seen in the office of a morning paper when all hands are at work. Notwithstanding the extent of the place—the variety of departments—and the number of persons employed, every thing not only proceeds with the regularity of clockwork, but the most perfect order prevails. Every one knows his own duty, and cheerfully performs it, without interrupting or interfering with his neighbor in the discharge of his. There is no talking, nor any noise of any kind: every word that is spoken is in a suppressed whisper; and when any one has occasion to go from one part of the establishment to another, he treads the floor as softly as if he were afraid of the sound of his own feet.

Foremost among all newspapers both in London and elsewhere, stands THE TIMES,—the Jupiter Tonans of the press,—the Thunderer. It was established as long ago as 1788, but did not begin to take the lead among the English papers till after the peace of 1815. Dr. Stoddard, now Sir John Stoddard, Governor of Malta, was for some years previous to this period, its principal editor; and so great was the virulence of this gentleman's attack on Napolean, that the emperor thought of prosecuting him for a libel! The successor of Dr. Stoddard was Mr. Barnes, the present editor. His salary is supposed to be twelve hundred guineas. The proprietorship of the paper is divided into sixteen shares: the whole is valued at 250,000*l.*; and the annual profits are said to be between 20,000*l.* and 30,000*l.* Its circulation is estimated at 10,000 copies daily. The price of the paper is fivepence a number. Nearly one hundred individuals are directly and constantly employed upon it; and the number of compositors alone is between fifty and sixty. Including communications from correspondents, hardly a number appears, which does not contain a portion of the manual and intellectual labor of some hundred and fifty individuals. It was the first paper which employed a steam press,* it also set the example of giving occasionally a double sheet, which contains a quantity of matter equal to the contents of three octavo volumes; so that you get for fivepence as much printed matter as a publisher of novels gives you for a guinea and a half;—in quantity equal, in quality not inferior. The paper is in every one's hands. Not a club that does not take it in; not a member of Parliament who does not read it; it is found in every tap and ale-house, and under the sign of "Magnificent Gin, fit for Commodore or Lord High Admiral;"—so that wherever you go you hear a voice like that of the Fool in the Mad Lover, "O Tim, the Times!—the Times, Tim!" It was the bold champion of the late Queen Caroline, when the modern Henry the Eighth repudiated her. It is said that the question was regularly debated and decided by vote among the proprietors, whether their paper should support or oppose the Queen's cause; but their decision once made, they pleaded that cause with energy, perseverance, and final success. "The Times" was formerly liberal, it is now Tory. It changed its politics at the downfall of the Melbourne administration in 1834. Every department is in the hands of a person well qualified to manage it. Beside the principal editor, there are "the gentlemen occasionally employed to write leaders, the sub-editor, the selecter of articles of intelligence, and the person employed to 'make up the paper,' as it is technically called, and all work as harmoniously together as if the entire contents were the work of one hand."

* "Before the introduction of steam power into the printing offices of the daily papers, the proprietors were obliged to cause duplicates of each number to be 'set up,' in order to get the paper out in tolerable time; and even though the most active and expert pressman could not throw off above 500 impressions in an hour by hand, the publication of part of the paper was always delayed to a late hour."

From the New Bedford Gazette.

NEWSPAPER READERS.

How endless is the variety of newspaper readers, and how hard it is to satisfy their wants! Mr. A. believes he shall discontinue his paper, because it contains no political news—and B. is decidedly of opinion that the same sheet dabbles too freely in the movements of the day. C. does not take it because it is all on one side—and D., whose opinions it generally expresses, does not like it because it is not severe enough upon the opposition. E. thinks it does not pay due attention to fashionable literature—and F. cannot bear the flimsy notions of idle writers. G. will not suffer a paper to lie upon his table which ventures an opinion against certain sins—and H. never patronizes one that lacks moral courage to expose the evils of the day. I. declares he does not want a paper filled with the proceedings and doings of the legislature—and J. considers that paper the best which gives the greatest quantity of such reading. K. patronizes papers for the light and lively reading which they contain—and L. wonders that the press does not publish sermons and such other "solid matter." M. will not even read a paper that does not expose the evils of sectarianism—and N. is decidedly of the opinion, that the pulpit, and not the press should meddle with religious dogmas. O. likes to read police reports—and P. whose appetite is less morbid, would not have a paper in his house in which these are printed. Q. likes anecdotes—and R. won't take a paper that publishes them. S. says that murders and dreadful accidents ought not to be published in the papers—and T. complains that his miserable paper gave no account of that highway robbery last week. U. says the type is too small—and V. thinks it is too large. W. stops his paper because it contains nothing but advertisements—and all X. wants of it is to see what is for sale. Y. will not take the paper unless it is left at the door before sunrise—and Z. declares he will not pay for it, if left so early that it is stolen from his domicil before he is up. And &, last of all, comes with the compliments of some of the ladies, who declare the paper is uninteresting because it does not every day contain a list of marriages; just as if it were possible for the poor printers to marry people, whether the parties will or not.

RYE BREAD.

There is such a fastidious and perverted taste among our farming interest within the last few years, that the good old fashion brown loaf in some families has almost disappeared, and flour bread which will kill a dog, as proved by experiment, in fifty-eight days, is esteemed essential in order for politeness, by every village urchin, with half covered back even, and some children are laughed at by these pinks of fashion, for having their luncheon of brown.

But the prevalent use of flower bread has exerted a powerful agency in filling our land with dyspepsia, that broadway to consumption. With reference to this growing and wide spreading calamity, I have thought the following article from the New England Farmer, Vol. V. No. 1, might be of service.

"Even those," says M. Jacob, in his recent report on the state of agriculture on the continent, "who can afford wheaten bread, eat commonly that of rye from choice. At the tables of the first families, both in Germany and Poland, though wheaten bread was always to be seen, I remarked that the natives scarcely ever tasted it, and I have met many Englishmen who, after a long residence in those countries have given the preference to bread of rye.

From the time I left the Netherlands, through Saxony, Prussia, Austria, Bavaria, and Wurtemburg till I entered France; I never saw, either in the bakers' shops, in the hotels or in private houses, a loaf of wheaten bread. In every large town, small rolls of wheaten flour could be purchased, and they were to be seen at the tables at which foreigners were seated.

Wheat is only used by the natives in making what our English bakers would call fancy bread, or in pastry and confectionary.

If there be no foreign demand for wheat, the difficulty of selling is very great."

In addition to the fact that the healthiness of the bread of flour is questionable, whenever the price of flour is high, all past experience has shown that the temptation to admire calcined bones, plaster, ground peas, and white corn is great. But those who adhere to the good old brown loaf of our pilgrim fathers and their oaken constitution children know what they eat, and know not hypochondriasis and her host of maladies.

RYE & INDIAN.

Sagamore Hill, April 20.

A Good Story.—It is said of a gentleman in this city, that he has a passion for the purchase of second hand furniture at auction and that in making "good bargains" he has filled his house with antiquated and almost useless articles. Upon one occasion his wife took the responsibility, without consulting or apprizing her husband, to have a portion of the least useful truck removed to an auction room. Great was her dismay, and extreme her astonishment, when on the evening of the day of sale, a majority of the articles came back to the house. The husband had stumbled into the auction room, and not knowing his own furniture, had purchased it at better bargains than at first.—*Boston Eve. Gaz.*

JUST PUBLISHED

And for Sale by the Subscribers and Booksellers Generally.

MEMOIR of Rev. WM. CAREY, D. D., Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta, By Eustace Carey. With an Introductory Essay by Rev. JEREMIAH CHAPLIN, D. D., Late President of Waterville College.

CANFIELD & ROBINS.

April 29.

JUST RECEIVED AND FOR SALE BY

CANFIELD & ROBINS,

50 Reams Cap Writing Paper.

150 Do. Letter Paper—assorted qualities, will be sold cheap.

June 10.

CHRISTIAN REVIEW.

THE subscribers having made arrangements to become agents for this State for the *Christian Review*, take this method of giving notice that all subscribers in this State and vicinity, can be supplied with the work *immediately*, on application to them, and that subscribers can direct how they will have the work transmitted to them,—such packages as go by mail will have noted upon them,—mailed at Hartford, Conn.—With these facilities it is hoped an extensive patronage will be secured for this very interesting and useful publication. To the denomination it is of incalculable value.

CANFIELD & ROBINS.

N. B.—A package containing the copies for subscribers and extra numbers, for any new subscribers, will be transmitted to Hartford free of expense to the patrons of the work immediately after each number of the Review comes from the press in Boston.

June 3.

New and Valuable Books

PUBLISHED AND FOR SALE BY

CANFIELD & ROBINS.

Baptist Select Hymns—Stereotype Edition, Edited by J. H. LINSLEY, A. M., and G. F. DAVIS, D. D.

Memoir of WM. CAREY, D. D., with Introductory Essay by J. CHAPLIN, D. D.

Autobiography of Rev. G. F. DAVIS, D. D.

Thoughts on Declension in Religion among Christians of all denominations, by J. CHAPLIN, D. D.

JUST puplished and for sale by the subscribers, Causes of Religious Declension, particularly those which have occasioned the Present low state of Religion among different denominations of Christians. By Jeremiah Chaplin, D. D., Pastor of the Baptist Church, Willington Conn. Also, for sale by Booksellers generally.

CANFIELD & ROBINS.

May 26.

Ætna Insurance Company,

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of **$200,000.** *secured and vested in the best possible manner—*

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept in the new building next west of TREAT'S Exchange Coffee-House, State Street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are—

Thomas K. Brace,	George Beach,
Thomas Belden,	Stephen Spencer,
Samuel Tudor,	James Thomas,
Griffin Stedman,	Elisha Peck,
Henry Kilbourn,	Daniel Burgess,
Joseph Morgan,	Ward Woodbridge,
Elisha Dodd,	Joseph Church,
Jesse Savage,	Horatio Alden.
Joseph Pratt,	

THOMAS K. BRACE, President

SIMEON L. LOOMIS, Secretary.

PROTECTION INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE AND MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured and the whole amount ($150.000) is vested in Bank Funds, Mortgages, and approved endorsed notes; at which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

David F. Robinson,	James M. Bunce,
Wm. W. Ellsworth,	Edmund G. Howe,
Henry Hudson,	Thomas Belknap,
Thomas C. Perkins,	Haynes Lord.
C. H. Northam,	Hezekiah King,
Ebenezer Flower,	Austin Dunham,
Alexander H. Pomroy.	Julius Catlin.
Philip Ripley,	
William Kellogg,	

DAVID F. ROBINSON, President.

JAMES M. GOODWIN, Secretary.

LEFT my employ on the 6th inst. William A. Bacon, an indented apprentice to the turning business. All persons are forbid harboring or trusting him on my account.

MERIT W. ATKINS.

Bristol, June 19, 1837. 24

THE subscribers, commissioners on the estate of Stephen G. Bulkley, late of Bristol, deceased, represented insolvent, give notice that we will meet on the business of our appointment at the house of Nancy Bulkley, in said Bristol, the late residence of the deceased, on the first Mondays of November and December next, at 2 o'clock, P. M. to examine and adjust the claims against said estate. Six months from this date are limited for the exhibition of claims agains said estate to said commissioners.

AVERY ATKINS, CHESTER WILCOX, } Com'r's.

Bristol, June 14th, 1837. 24

At a court of Probate holden at Southinton, within and for the District of Southington, on the 5th day of June, A. D. 1837.

Present, TIMOTHY JONES, Esq., Judge.

This Court doth direct the Administrators on the estate of Joel Neal, late of Southington, in said District, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said District, on the 17th day of Jane, at 1 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said Southington, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

22* TIMOTHY JONES, Judge.

PAYSON'S INDELIBLE INK,

For sale by the groce, single or dozen.

CANFIELD & ROBINS.